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Pharisee Unmask'd:
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A New Discovery
OF THE
ARTIFICES
Used by
ROMAN CATHOLIC PRIESTS
TO
Convert Prisoners both at, and before the Time
OF
EXECUTION.

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IN

A New Discovery of the Artifices used by *Roman Catholic Priests*, to Convert Prisoners, both at, and before the Time of Execution.

WE see now a days a sort of Men, who like the Crow in the Fable, with painted Plumes and smooth Exteriors, cloak for a time the pernicious Sentiments of their deluded Souls; but at the first opening of their mouthes, are presently discovered by their harsh and ill boading Tone.

The late most Royal and Gracious Declaration of Indulgence, granted by the wisest and best of Princes, as the sweetest and most efficacious means, to re-establish Love, Union, and good Intelligence amongst all his loving Subjects, is their common Stumbling-block, which they no sooner hit against, but they clearly shew, who, and what they are: And tho it has the general Applause and Approbation of Christendom, and all well-meaning Subjects; yet they like venemous Spiders, endeavour to asperse it with the Poyson, with which they themselves abound.

What other reason can there be for this, than that being too much used to bloody Executions, and to the bitter and doleful Groans of their fellow Subjects, sinking under the weight of the cruellest Persecutions; the Musick was so sweet and pleasing to 'em, that now they are

pinched, to ſee a Period put to thoſe Severities, which have been the cauſe of it.

One would think that all Pamphlets to this purpoſe ſhould now ceaſe; but here up ſtarts, when leaſt thought of, a new Zealot, revived, as if it were from a deep Trance, or awak'd from heavy dumps, who, ſorry it ſeems, not to have ſooner acted his Part upon that public Stage; invents a rare Stratagem to get his place among the Actors. *Tyburn*, a place more fit for Mourning, than for Mimick, and poor dying, or rather dead Perſons, muſt needs be the Subject of his Scene.

Since freedom of Conſcience, ſays he, *hath been ſo liberally granted, every minute Opinion has been emulous of Proſelites.* You need no more Expreſſions; we underſtand full-well your meaning, and what you would be at: It is that Freedom of Conſcience, and not the making of Proſelytes, that touches you to the quick, that venemous humor which it hath engendred in your heart, has been too long fermenting, and is now grown ſo ripe, that it muſt needs break out.

And who can but admire this Actors drifts, to cover his malice and the deep rancour of his Heart with the plauſible and ſpecious pretext *of tender Love and Compaſſion to his fellow Chriſtians?* Such are thoſe falſe Prophets of which we are adviſed to beware, who comes in ſheeps cloathing, yet in their hearts being ravenous wolves, by good words and fair ſpeeches deceive the ſimple. This Man would perſwade the World, that in this, he is only concern'd for *the Souls of his fellow Chriſtians*; yet cannot paſs without a ſevere Reflection upon Freedom of Conſcience, which is not only always *emulous*, as he ſays, but alſo moſt efficacious for making *Proſelites*, becauſe it gives way to Truth to ſhine forth with all her ſplendor: who thus appearing in her pureſt Robes and rich Attire, is able to clear, and open the bemiſted Eyes of her Spectators, if not diverted by ſuch falſe Guides, or overmaſter'd by ſuch ſpecious, tho falſe Pretexts, as he alledges, there needs *no Force nor Threats*, when ſhe ſo appears, ſhe alone *triumphs and gains the day.*

Then again, our Actor not yet fully rous'd from his dumps, or if awake, blinded by his Paſſion, confounds himſelf and betrays his own Cauſe, whereas, as he pretends, out of *tender Love and Compaſſion for Chriſtian Souls*, he inveighs againſt Freedom of Conſcience, as the cauſe of making Proſelytes; and yet at the ſame time, would have the World believe, that ſuch Proſelytes are made by *Force and Threats.* Now where Freedom of Conſcience is, what uſe can there be for Force, or how can Threats prevail, where Liberty enſures and bears the ſway?

How

How come you great Zealot to miſtake ſo ſoon; is it that the heat of your pretended *Love, and Compaſſion for Chriſtian Souls*, perverts your Sence and Reaſon to that degree, that you perceive not manifeſt Contradictions, even in your firſt Periods? But alaſs you care not by what means, ſo by any, either right or wrong, you attain your ends: *viz.* to raiſe a cloud of duſt, to diſturb the ſight of thoſe poor deluded Members of your Party; whom by too many and too ſad Experiences, you know to be more apt to give Credit to ſcurrulous Pamphlets, tho ſtuft with lies, ſo they lay any Aſperſions upon Catholics, than to the moſt Authentic Traditions of the univerſal Church of Chriſt, and the Doctrin of the moſt eminent and famous Lights of the Primitive Times: theſe Doctors with them do paſs for doting Fools, and their Works for Engins forg'd by Papiſts, to impoſe upon ſimple Men; whilſt ſuch Pamphlets they embrace, and hold for undoubted Truths.

It is this eaſineſs of his Party to adhere to new Inventions, which proved too fatal to ſo many in later Ages, that encouraged this Man to divulge ſo ridiculous an Impoſture; and laying aſide all Fear of God, not to ſcruple to calumniat others with moſt notorious Falſities; So verifying by himſelf and others his Aſſociats in that Trade, *that there are now indeed another ſort of fiſhers of men, than what our Savior made, who with other baits than that of the Goſpel, angle ſouls*, and lead them blindfold to eternal ruine, and thus ſubdue more by falſhood, than they convince by Truth and Reaſon.

But there is a generation of men, who, he ſays, call themſelves Prieſts, who have ſubdued more by Force than Perſwaſion, and caught more Souls by a Dilemma, than they have confuted by true Logick. The *Dilemma* he here ſpeaks of, I ſuppoſe by what he ſaid before, conſiſts of Promiſes without Performance on the one ſide, and of Force on the other; that of Promiſes without Performance has ſo blunt a point, that himſelf lays no ſtreſs upon it; and for the other of Force, which is a ſharp point indeed, as it little agrees with that *Liberty of Conſcience*, which his Majeſty has been graciouſly pleaſed to grant to all: So the eagerneſs to keep up the Power of Perſecution, by hindring the abrogating of the Penal Laws and Teſts, manifeſtly ſhews to whom that Horn belongs. But why does he ſay *A Generation of Men who call themſelves Prieſts?* Does he then believe them not to be truly ſuch? If ſo, what becomes of the Hierarchy of the Church of *England*, which pretends no other Origin of that Prieſthood and Ordination ſhe claims, above all other Reformed Churches, but the Validity of that in the Church of

of *Rome* ? But this I ſuppoſe is the leaſt of his care ; ſo he may make Catholic Prieſts contemptible by falſe Inſinuations, he cares not what dirt he throws in his own Mothers Face. But finding no Advantage by his *Dilemma*, he now proceeds to a Demonſtration which he calls *Dioti*, a thundring one indeed, and which promiſes more to the Auditors, than what he performs.

For Premiſſes of this Demonſtration, he brings in the firſt place, Mr. *Smith* the Ordinaries Relation *of the Confeſſion, and Behaviour of* Sackvil, Herbert, Pritchard, Grevil, *and* Snipe, *executed at* Tyburn *the* 16 *of* December *laſt*. I ſtand not to queſtion what this Relation contained, tho I am credibly informed that it was not very ſincere ; yet at leaſt there ſhould have been left out of it, the Confeſſion and Behavior of *Pritchard*, and *Grevil*, both having been brought up in the Catholic Faith, and therefore unlikely to have made any Confeſſion to the ſaid Ordinary, unleſs they would fain perſwade us, that Perſons brought up in the Roman Catholic Faith, would forſake it at the hour of Death, as if elſewhere they hoped to meet with better Security for their Souls ; a thing of which I know no inſtance, nor believe the Author of the Pamphlet can give any true one, I ſay (true) for finding him very expert in inventing things no better grounded, I doubt not, but if he undertook it, he would ſuppoſe many : whereas on the contrary, nothing is more frequent than for Proteſtants, when they are in fear of Death, to embrace the Catholic Faith. As for *Sackvil*, *Herbert*, and *Snipe*, if their Confeſſion and Behavior had been ſincerely related, the World would be convinc'd, how great an Impoſtor this Man is, who attaints them after Death, with the foul aſperſion of feigned Converſion. But whatever this Relation was, I leave it to any Man of Sence, to judge how inſufficient it is to form a Demonſtration *Dioti*, unleſs to this Ordinary be aſcribed that Divine Prerogative, which to the Univerſal Church of God they deny.

For a ſecond Premiſs, he brings a Reaſon no leſs ridiculous than the former. *I ſaw*, ſays he, *no ſuch evidential tokens of a thorow Converſion in the dying Men at the place of Execution.* A rare way to ſatisfie thoſe to whom he hath promiſed a Demonſtration *Dioti* ; which is as much as to ſay, upon my bare aſſuring you to have ſeen no evidential tokens of Converſion, you are to hold for an undeniable Truth, that there was no real one. But yet in this, his Moderation may be commended, if compared with his former Inſolence, inaſmuch as he aſ-

ſures

ſures us not to have ſeen any evidential tokens of the contrary; of which if he had ſeen, I do not ſay evidential, but even the leaſt appearance, he had not failed to have taken hold of it, and rather increaſed than diminiſhed, as he did upon what happened to *David Davies*. To tread therefore in his own ſteps, having particularly inſiſted upon this laſt, I alſo, *ne ultra crepidam*, will go no further. But at the ſame time, let the World take notice, that the vindication of this Perſon, is an Apology for all thoſe who, to my knowledge preceded him in the ſame way; for if there be any Difference, 'its rather in the accidental than material part.

Now as well for the juſtification of this dead Man, who can ſpeak no more for himſelf; as alſo the Satisfaction of all weak and credulous Perſons, who perhaps would give credit to this ſo falſe a Calumny; and, not without reaſon, be ſcandaliz'd at ſuch inhumane and rather heathenish, than Chriſtian Proceedings, which this Man hath ſo diabolically invented; I think my ſelf in Duty and Conſcience bound, to give a true and ingenuous Account of this young Mans conduct, in his Preparation for Death; proteſting upon the Faith of a Chriſtian, and calling God to witneſs, that my Deſign herein, is not to decline from the Truth, which if I happen to do, it will be rather for want of Memory, than out of an intent to conceal one jota thereof: moreover that I relate nothing but what for the moſt part, I have ſeen, *& quorum pars magna fui.*

This *David Davis* then, whom this Man attacks even in his Grave, having received Sentence of Death at the *Old-Bayly*, upon *Munday* the 16*th.* of *January* laſt, in the Morning, was viſited by the Ordinary that ſame day in the Afternoon; what Conference he had with him I know not, but this I know from himſelf, that he was ſtrictly charged not to admit of any Catholic Prieſts to Diſcourſe withal, as being ſure, no doubt, that they had too convincing and ſtrong reaſons to make out the juſtice of their cauſe, to be withſtood by dying perſons, who already walking upon the borders of endleſs Eternity, and ſurrounded with the frightful ſhades of Death, ought then or never, to lay aſide all human reſpects, and regard no other concern, but that of finding the ſecureſt, nay the only (there being indeed but one) way to ſave their Souls.

But the Priſoner, knowing then no better, was eaſily perſuaded, without further examining the great conſequence of that weighty buſineſs, to promiſe to perform what was given him in charge; upon which

which he was removed from his Fellow Convict, and lockt up in a private Room; thereby, as I ſuppoſe, the better to ſecure him from all occaſions of any ſuch Diſcourſe, as had been forbidden him.

That ſame Afternoon reſorted to the Priſon one of thoſe *Eagles of Prey*; as our Zelot calls them, *Eagles* indeed, but *whom neither profit, prejudice, or any other ſiniſter end, but only that love, and tender compaſſion, which true Chriſtianity obliges them to have for* thoſe ineſtimable Preys, (which coſt no leſs than the precious blood of Chriſt,) induce to fly into thoſe loathſom and diſmal places, where nothing can be met with, agreeable to fleſh and blood. He came then to the Priſoner, not yet knowing what perſuaſion he was of, and there had a Diſcourſe with him for above an hour, of the abſolute neceſſity of true Faith, and the great importance of dying in the only way, which Chriſt hath preſcribed for Salvation; by which tho' with much ado, he was perſuaded not to precipitate a thing of ſo great a conſequence, without further examining, which he promiſed to do; and thereupon one of his own *Bibles* being given him, he found many things which ſoon made him more ſuſpicious of his way.

Next morning being viſited by the ſame Perſon again, he told him, that, to his great ſatisfaction, he had ſpent the beſt part of the night in Reading, and ſeriouſly pondering upon thoſe places of the Bible, to which he had been directed. He had inſtructions given him then and in the Afternoon following, upon the due and neceſſary preparation for a good Death, and upon moſt of the points of the Catholic Religion, by which he was more and more confirmed, ſo far, that he declared he was reſolved to be reconciled, in caſe he could not get better ſatisfaction, and more convincing proofs from his Miniſter, who, when he came, amongſt many other means which he made uſe of to confirm him in his way, aſſured him for the chiefeſt ſatisfaction, that he would ſave him without the help of any Sacraments: This I had from the Priſoners own mouth.

In all which finding, no doubt, leſs ſatisfaction than he had received from the Prieſt for the oppoſite way; he declared to him his mind, which was to die in the Roman Catholic Faith, wherein he plainly ſaw better warrants for Salvation. That very night after Prayers and Inſtructions he made his abjuration, and was reconciled in preſence of five perſons, after being ſeveral times queſtioned whether he had yet any doubt in thoſe Points of Religion which he then profeſſed, and often warned that none can diſſemble with God, and that in matters of Conſcience, and Religion, diſſimulation is Damnation, to which he conſtantly

ſtantly anſwered, that being upon his Death it was no time for him to diſſemble.

The night following being Execution Eve, after having had twice Prayers and Inſtruction, upon the diſpoſitions neceſſary for the due Receiving of the Sacraments of Penance and the moſt Bleſſed Euchariſt; he made a general, and as it was manifeſt by his manner of declaring, a ſincere Confeſſion of all the Sins of his Life, produced many Acts of Contrition, and deteſtation of his ſins; beſought God Almighty with Sighs and Tears, through his Infinite Mercy, and the Ineſtimable Merits of Chriſt, to forgive him his former offences, with repeated proteſtations of his ſtedfaſt reſolution to offend him no more, not only for the ſmall time he had to live, but alſo if he had many years; after which he humbly beg'd Abſolution, which was given him by the Prieſt; having before renewed his Profeſſion of Faith.

Upon Execution day in the Morning after Prayers, Inſtruction, and Confeſſion of ſome things which, by a more ſerious reflection, he found upon his Conſcience; he received the Bleſſed Euchariſt, proteſting that he firmly believed, what he ſaw ſo plainly and ſo often inculcated in the expreſs words of God, *viz.* that it was the True, and Real Body, and Blood of Jeſus Chriſt.

Being brought to the place of Execution, the Prieſt examined him about his immediate diſpoſition for Death; he told him, that ſeeing it was the will of God, he was willing to ſuffer that ignominious one, and beſought God to accept of it in ſatisfaction for his ſins. After which he recited the Lords Prayer, the Belief, and Prayed out of a Catholic Prayer Book, of which he made uſe during the time of his preparation for that laſt paſſage, the Prieſt made him renew in brief his Profeſſion of Faith, exerciſe ſeveral acts of Hope, Charity and Contrition, after which he gave him the Abſolution: all which laſted near upon half an hour, which was a more than ſufficient time to recant, if he had any inclination thereunto, having moreover the Ordinary by him in the ſame Cart. The Rope being faſtened to the tree, The Prieſt asked him what he had to ſay to the Aſſembly; he ſaid in plain and diſtinct terms, to the hearing of many, to whoſe Conſcience I appeal, that he was ſorry for his ſins, deſired all to take Example by him, that he died a Roman Catholic, begg'd the Prayers of all good Chriſtians at that moment, to which he added that he deſired all Roman Catholics, if any then preſent, to pray for his Soul after Death.

If this be to die a Proteſtant, our Zealot has reaſon to hope, as he ſays he does, that this young Man died an excellent one; but if the hope he has of his own Salvation has no better grounds, I would adviſe him in time to look out for ſome better.

But as the Devil is always buſie, eſpecially in theſe laſt moments, in tempting Souls; there happened then an accident, which I ſuppoſe, together with his own inveterate malice, has occaſioned this Mans odious Pamphlet. The dying man being laſt of all minded to declare then in public, as he often did in private, that he died in Charity with all the World; he fixed his Eyes upon ſome Perſon whom I ſuppoſe he knew in the Aſſembly, upon which he ſhed a flood of Tears, and in great Emotion broke forth into theſe Words, *I freely forgive the whole World, except that Rogue* N. *who is the only cauſe of my Death, for I die wrongfully*, and with that he began to revile the Perſon named, to prevent which, the Prieſt, *who needed not to run to him*, as this Man relates, for he was actually ſtanding with him, put his Hand upon his Mouth, and his Hat between him and thoſe Objects whoſe ſight cauſed in him that tranſport, and put him in mind of the Inſtructions before given him, the abſolute neceſſity of forgiving all, and made him ſenſible if he excepted one, he could expect no forgiveneſs from God Almighty, who never forgives thoſe that forgive not.

To this the dying Man reply'd, that what he had ſo raſhly ſaid, was not out of hatred to the Perſon named, but out of love to ſome there preſent, his meaning being to warn them, not to confide in the ſaid Perſon. However the Prieſt for greater Security made him renew his Acts of Charity and Repentance, and in particular deteſt what he had ſaid, leſt any rancour might have been the cauſe thereof: after which, he reiterated the Abſolution, and made him declare again to the Aſſembly how he freely forgave all, naming expreſly him, whom he had before excepted, whom then he prayed God to bleſs and proſper: Which being done, the Prieſt committed him to God, gave him the Benediction and retired.

Now as to the matter of Fact by which this Pamphleteer pretends to evidence clearly his ſuppoſed Impoſture; I appeal to that *cloud of Witneſſes* to which he refers us, who have been not only Spectators afar off, as he ſeems to have been, but alſo auditors both in this and other Occaſions of the kind; whether either from this laſt, or any other who preceded him in like circumſtances, they heard

heard one word in that public place as much as tending to recant, or any way able to justifie this Mans odious Calumny: and I doubt not but amongst so many, there will be found some unbiass'd Persons, who will be so just to their own Conscience, as to declare the truth of what they have heard, and no more.

After all I leave it to the impartial Reader to judge, what Reasons, other than pure Malice, could induce this Man to publish such an odious Aspersion, and who by all this shews himself to be *the Pharisee*: and whether those who no doubt for want of better means, fly commonly to lies and calumnies to maintain their Cause, ought not if *they were but Christians, nay*, as he says, *if they were but Men*, to be ashamed of such *petty tricks*. Whether also the Preparations above mentioned, be not sufficient Dispositions for a good and happy Death, especially in a Church wherein Salvation was never yet denied to be had, even by the most learned and understanding Members of the Church of *England*, whose Doctrin and Principles this Man shews himself to be ignorant of; when all his Pamplet is grounded upon impossibility of Salvation for those who die in the Communion of the Roman Catholic Church; in which he will doubtless be disown'd by the chiefest of his own Party; but thus he proves it to be true by his own Example, that *Ignorance, the blind guide of the blind, is always bold*, &c.

Further I leave it to any understanding Man, who as much as pretends to any true Religion, whether one, tho in his heart a Protestant (which in this business is not as much as granted) yet dying with all the Preparations above mentioned, belonging to another Church, with public Protestations, even at the hour of his Death, of his real sincerity in that Communion, should not rather be esteemed to die a Heathen, than any thing of a Christian; and therefore rather to be disowned than gloried in, by all Protestants, if they are such as think external Profession, and Practice any thing material to their Religion, according to these Words of Christ, *Whoever denies me before men, I will deny him before my Father which is in Heaven.* And therefore I hope this Gentleman will cease to glory any further in his vain and groundless hope, of that young Man's dying *as good a Protestant as his fellow Sufferer* Sinah Jones, whom he canonizes as a true Elect.

In fine he exhorts his pretended *true Pastors to visit those places wherein men are more subject to temptations*, if he had added Poverty, Famin, and all other sorts of Miseries, even Death for want of Bread, he had done

done well ; but I ſuppoſe himſelf to be one that never took notice of any ſuch things before, and therefore to be one of thoſe of whom our Saviour ſpeaks, *who bind heavy burdens, and lay them upon other mens ſhoulders, but will not move them with a finger of their own.*

Yet I am glad that his Paſtors learn no worſe Examples by Catholic Prieſts, whom they uſually paint with the foulest colours, even that of Idolatry, of all Crimes the moſt deteſtable ; than the due Exerciſe of their Functions, and the Practice of thoſe Works of Charity, to which it ſeems thoſe of his own Party, have been heretofore unaccuſtomed ; otherwiſe what need had they to be called upon thereunto by the grave Exhortation of this pitiful Pamphleteer ? By which it appears who are the *true Paſtors*, and who *the Cheats*, according to the criterium which our Savior himſelf hath left us, *Ex operibus eorum cognoſcetis eos : You ſhall know them by their works.*

FINIS.